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on the side of those who deny the integrity of the book. The employment of a phrase like "prevalent theories of syndicated Bible-making" seems calculated to give the impression that the author disapproves of modern methods of Old Testament literary criticism. Yet this inference would doubtless be unjust to the author, who accepts for Koheleth the late date to which Old Testament scholars, by the use of the same critical methods, with practical unanimity assign the book. It does not appear why two well-known Hebrew words should be transliterated "Hasidim" and "Hokhma." The plain *h*, taking the place of a strong guttural, is misleading. Finally, it is difficult to overlook a tendency to overvalue Koheleth's thought and a disposition to overdraw his deposit of intended meaning. The reviewer also feels impelled to enter a *non liquet* against Professor Genung's contention that Koheleth represents a reaction against contemporary views of immortality.

But these demurrers at their worst are a small discount on a study that brings so much fresh and interesting discussion to the interpretation of a book about which there is ample room for difference of opinion. The solid merit of the serious and painstaking work that has gone into the book will win for it an honored place on many shelves.

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**Early Hebrew Story: Its Historical Background.** By JOHN P. PETERS, D.D., Rector of St. Michael's Church, New York.  
New York: G. P. Putnam's Sons, 1904. Pp. ix+308. \$1.25.

This book is to be highly commended for its method, its frankness, its sane treatment of early Hebrew story, and its reverent attitude. It supplies a real need. Like some of the chapters in Paton's *Early History of Syria and Palestine*, and Paton's article "Oral Sources of the Patriarchal Narrative" in the *American Journal of Theology*, October, 1904, Dr. Peters shows in this work that the narratives of early Hebrew history, and of Genesis in particular, while not to be accepted literally, yield a real historical value, if we treat them as we should treat similar narratives in Roman, German, or Old Norse documents, and that they lose nothing of their moral or religious value in the process. The book is written for the ordinary reader of the Bible, is unencumbered by erudite notes, is written in a clear and attractive style, and can be strongly recommended to the untechnical reader, who desires to learn how critical study affects the early books of the Bible. The substance of the book was delivered as lectures

on the Bond foundation at Bangor Theological Seminary in November, 1903, and this volume bears the indorsement of the faculty of that seminary.

In chap. 1, "Introductory: Literary and Archæological," the author gives a simple, yet clear, sketch of his conception of the literary origin of the early books of the Bible, and a general view of the history of Palestine before the Israelitish occupation as we now know it from Babylonian and Egyptian sources. His critical position is that of the prevailing critical school. In chap. 2, "The Formation of Israel: The Origin of the Twelve Tribes," the view that a group of Aramean tribes settled among and absorbed tribes already resident in Canaan is worked out with considerable detail. In chap. 3, "The Patriarchs and the Shrines of Israel," it is pointed out that the stories of the patriarchs cluster about certain shrines, and that some of these stories represent material taken over from the Canaanite traditions of which these shrines were centers. In chap. 4, "Survivals—Legendary and Mythical," Dr. Peters gathers together a considerable residuum of material, which remains after one has subtracted from the patriarchal stories the elements representing tribal movements and sanctuary traditions, and in which survivals of myths or legends are probably to be found. Chap. 5, "Cosmogony and Primeval History," deals with Gen., chaps. 1–11, which is analyzed into its various elements, some of which are derived remotely from Babylonia. Chap. 6, "The Moral Value of Early Hebrew Story," forms a fitting climax to the whole. Here by a few forceful examples the author demonstrates the vital religious value which the biblical narratives exhibit when treated in this sane and scientific way. The book throughout bears evidence of wide reading. Parallels are cited from Hindu, German, Norse, English, and classical literatures.

While, on the whole, the reviewer is in hearty agreement with the author and has become with others his debtor because of this book, in one or two points he cannot agree with him. On pp. 289, 290, Dr. Peters argues that, because a lofty morality and monotheism may be traced in Israel prior to the days of Amos and Hosea, these attest the reality of the work of Moses. The present writer doubts whether monotheism can be proved for a time anterior to Amos. Henotheism can be proved, but monotheism is something different. The oldest form of the Decalogue, Exod., chap. 34 is ritualistic and not moral. If it could be proved that the form of the Decalogue in Exod., chap. 20, goes back to Moses, that would not prove him a monotheist, for the very first command there, "Thou shalt have no other gods before me," recognizes the existence of other gods, though it banishes them from Yahweh's presence. If Moses is the author of this Decalogue (which is not yet proved), he was only a henotheist.

Again, it seems that Dr. Peters has identified the Babylonian magic which influenced Israel too exclusively with the Sumerian element of Babylonian civilization. His statement (p. 33) that *shedim* is a Sumerian word seems too strong. A Semitic root is not yet clearly demonstrated, it is true, as Assyriologists differ in the root to which they assign it, but there are grave difficulties in the way of a Sumerian origin.

Such points are, however, only matters of detail. Probably no one could cover all this difficult ground and carry his fellow-workers with him on all points. The marvel is that in such a work, where evidence is often scanty and much has to be supplied from analogies often remote, one finds so little from which to dissent. The work merits high praise and deserves a wide recognition.

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**Bible Study Popularized.** By REV. FRANK T. LEE. Chicago: The Winona Publishing Co., 1904. Pp. 315. \$1.25.

The first chapter of this book is devoted to general information about manuscripts and translations, and closes with commendation of the American Revision. A chapter on personal Bible study follows. The rest of the book is taken up with illustrations of different methods of Bible study—by books, by historic periods, by characters and incidents—and a concluding chapter on expository preaching.

The book contains much good advice about reading and studying the Bible, which many people in our Sunday schools who sincerely desire to have their Bibles more vivid and living would be greatly benefited by following. That the advice is very plain and obvious is not a demerit. Plain and obvious advice on this subject is much needed. One can think of many Sunday-school teachers to whom the book might be a great aid in making the Bible vivid and suggesting simple ways of personal study. The last chapter, which reads like a paper prepared for some ministerial conference, is addressed exclusively to ministers. One is compelled to believe that there may be ministers so uninstructed as to need the rest of the book, though it is humiliating to think it.

The spirit of the book is not controversial. It does not antagonize "modern problems;" it never touches them, and faith in the "old Bible" is not disturbed by the suggestion of their existence. It may be questioned, however, whether even the most conservative writer needs to put Ecclesiastes in the period of the undivided kingdom, especially when he assigns the Second Isaiah to the Exile. The book makes other statements that even